1: Lowie E-5 (1926) 1939 NT20 Washo NT20

hunting, killed a deer, squirrel, or what not, and, delivering the following speech (Bill), gave his wife to eat:

> This time we are going to eat. This woman for a long time has not eaten meat. I am going to feed her. You, Washo, here you will cook it. Anything I find I'll feed the woman. All of you, you will cook. Cook, you will bring it here, then we'll all eat.

The husband shared his wife's fast only for the first two or three days after the birth, being subsequently free to eat anything. The mother did not drink any cold water after the delivery lest "it should kill her quickly."

According to Dave, no man was allowed near the woman in confinement. The navel cord was cut with a wooden knife as sharp as a razor. After the delivery the mother drank a sugar-pine potion "to make the blood come out." The father had to stay away; after the child's birth he bathed in a creek lest the baby die. He also gave some man a buckskin, which helped keep disease away from the infant. The mother stayed at home for about ten days; her month's meat fast was "in order not to raise up the blood again." A woman who had given birth to four children no longer observed this taboo (Jack).

People liked twins and sometimes laughed at one of them, saying, "That man does more work than others" (because he is double).

Barrett[1] reports that cradles were decorated differently in accordance with the infant's sex. This agrees with Paviotso data, but was not confirmed by Bill for the Washo.

After four or five months, an infant was put into a bigger and stronger cradle (Dave).

NAMES

Children were not named until old enough to talk. A child's funny saying led to a corresponding name, retained in later life. Jack was thus called A'abi, which has no meaning. Boys and girls bore the same kind of name. This custom of name giving has been abandoned altogether.

EDUCATION

The Washo did not strike naughty children, but merely talked to them. A father would make a little bow and arrows for his son and teach him to shoot squirrels. Stories were told only at night, when a boy might ask an old man to tell him a story, the elder answering, "Lie down, I'll talk to you." At last the child would fall asleep.

ADOPTION

A barren woman sometimes adopted her cousin's child and kept it for good. If a woman died in childbirth, her mother took care of the infant. A man who took a fancy to a little boy sometimes desired to have him for a son and married the mother.

PUBERTY

The most important dance was the girls' puberty ceremony, t'ewe'we. It was the only one witnessed by Bill. He said it was still common in Carson Valley, but had been discontinued in Antelope Valley for lack of girls. T'ewe'we and

[1] *Op. cit.*, 21.

Task Group Sharing[1]

Task group sharing among the Washo occurred in connection with the breakdown of products that resulted from efforts of hunting, fishing, and gathering parties that were larger that the household. The division of goods in this case was not necessarily in proportion to the amount of work contributed. Often mere presence with the party was sufficient to receive an equal share. Goods were usually divided equally among all the adult members of the task group. The meat of a single deer shot by a party of hunters was divided equally regardless of whose arrow actually brought the deer down. No information is available on how the hide and head were divided. In view of Washo techniques of clothing manufacture we would think that it would not be cut up, but given whole to one man. The Kawaiisu gave it to the hunter whose arrow brought the deer down (Cappannari 1960).

Slight variations were present in some divisions of the products depending on such things as ownership of a rabbit net or shamanistic powers in antelope drives. Rabbits (p¢lleu) were killed by individuals for meat anytime of the year, but winter communal drives (p¢lleu ush¢¢sh) provided most of the skins used in blankets and a great deal of meat. In winter the furs were in their prime. Also the diverse fishing and gathering activities of the summer were over so that people had spare time on their hands.

Rabbit nets (p¢lleu digush) were woven of plant fibers. These nets were about four feet high and usually from 20 to 40 feet in length. The nets were repaired and gradually added to in length over the years. Fremont wrote that "These nets were, perhaps, 30 to 40 feet long kept upright in the ground by slight sticks at intervals, and were made from a kind of wild hemp, very much resembling in manufacture those common among the Indians of the Sacramento Valley." (Nevins 1956, 355). Barrett (1917, 11) said that the rabbit nets were reported to be like those used by the Paviotso and usually some 300 feet long. The present writer's informants said that individually owned nets were tied together during a drive to form a single net 300 feet long. The combined nets were strung out across the floor of a valley or along the side of a hill. As the rabbit drivers moved across the country they shot rabbits with their bows and arrows and pulled them out of holes by forcing sticks down and twisting the stick into the rabbit fur. Plate IV, A illustrates a rabbit drive.

The people who owned the nets with some of their family would club, strangle, or crush the temples of the rabbits that got tangled in the nets. Each day for three or four days the nets were set up and a drive was held in

1. This writer is indebted to Anastasio (n.d.) for the term and concept of the "task group" as it is found in the Basin-Plateau area.

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464
487 During the 1840's and '50's, and perhaps earlier, the Washo abandoned trading or gathering trips much beyond the eastern limit of the oak trees in California. Several unpleasant encounters with white gold washers had made them feel that the entire area was extremely dangerous. However, the lure of Sacramento, where many desirable items of white manufacture, including guns, could be purchased, plus the possibility of work in the fields in post-goldrush California, caused them to begin the trans-Sierran trips again in the last quarter of the 19th century. By this time the railroads had crossed the mountains. Washo would gather near a rail station in Nevada until enough Indians to fill a boxcar were present. The railroad officials then would assign them to an empty car and take them into California, often switching the car onto a siding to serve as headquarters for the Indians. During their stay west of the Sierra, the Washo worked on farms for money and food. In addition, they picked wild crops, particularly berries, to sell to white householders. When they wished to return, the boxcar was included in an eastbound train and the Indians returned to Nevada. Despite appearances of modernity, arrangements such as this required far less readjustment of Washo life and personal outlook than the complete adoption of the horse and wagon would have.

233
177 Sheep herding plays an important part in the economy of eastern Nevada, but the Washo have been involved in this activity even less than in other livestock operations. I have no record of a Washo becoming a sheep herder, and, in fact, sheep are viewed as real competitors for natural plant foods, and the introduction of sheep into the area is viewed as a catastrophe. Most of the herds are owned by Basques, and a regular increment of Basque sheep herders is admitted to the United States to care for the animals. It is [57] interesting to note that in the summer of 1959 the most popular motion picture in the Gardnerville theatre, and the one most enthusiastically viewed by Indians and whites, was an imaginative epic describing the progress of a Basque wagon train through Indian country.

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231 The identification of the white man with his animals is suggested in
579 a late 19th century newspaper account of a young Washo who went on a
154 "rampage" after an altercation with a white man. Rather than threatening or attacking white people, the Washo killed several dairy cattle belonging to a white farmer.

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231 The material presented in the previous pages is sparse, because the history of Washo response to the animal husbandry complex introduced by the white man has been negligible. The response of the Washo was minimal and included only the most superficial aspects of the complex such as learning to ride and drive horses and acquisition of the minimum skills needed to maintain the animals. Husbandry, in the sense of learning the skills and attitudes needed to raise and maintain livestock, never found a place in the Washo way of life.